5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

turing thirty horses (*Annals* of Hsining 31: 20*a*). The Wa-la tribes, afraid of the Chinese army, moved to a salt lake deeper into Kokonor. 175× 721 648

In 1597, however, Kokonor brigands still raided surrendered Tibetan tribes in the Hsining region. They were vigorously repelled from the Mang-la valley (*Annals* of Hsining 31: 20; *Annals* of Kansu 46: 52). Chih-li-ko, Ordos brigand, raided the borders of Huangchung; 60 of his brigands were killed and 3,300 surrendered (*Annals* of Kansu 46: 38*a*).

The same year Liu Mei-kuan and Lung-yin finished the editing of a set of new *Annals*. However, a note is added, no woodblocks had been carved, only a few texts existed (*Annals* of Hsining 31: 20*a*; 27: 14, 15), and most of them were indecipherable. 175× 213

In 1598 the Ordos Mongol Ch'ih-li-ko intended to reoccupy and to pasture in Sung Shan. He was repelled and suffered a defeat in Liu Ko Chin. In the fifth moon he plundered the Wolanko region and was repelled again. In the fifth moon one of his tribes, the Shao-hai-hai tribe, surrendered (*Annals* of Kansu 46: 38*a*). In the seventh moon Generals T'ien Yueh and Ta Yun definitely cleared the Sung Shan region of brigands. The chieftains Pin-tu, A-shih-tu, Tsai-cheng, Chih-li-ko had long infested the Huangchung and East Kansu countries. This time the brigands were chased as far as 500 li (*Annals* of Kansu 46: 38*b*). In the eleventh month the Mongol Hao-erh-ch'i occupied Sung Shan. The Chinese Commander Li Wen and surrendered Tibetan tribes repelled them and administered a severe blow. They built a wall as long as 400 li, indicating that Sung Shan belonged to China proper and was no longer the country of the barbarians (*Annals* of Kansu 46: 3*b*). 175× 648 [712]

In 1600 Sung Shan, the country from which during many years many raids had been perpetrated, was cleared of brigands and integrated into China. No more raids are recorded of Kokonor and Sung Shan brigands in Huangchung. For some time the Ordos brigands tried to recover Sung Shan and make forays in East Kansu, T'ao and Ming Chou, Liangchow, Chengfan, Ninghsia, but Huangchung enjoyed relative and temporary peace.

Kokonor brigands having lost many tribes previously subject to them, raided T'ao and Ming Chou to subdue Tibetan tribes not yet surrendered to China. They suffered a severe blow and 5,000 Tibetans surrendered to China (*Annals* of Kansu 46: 38*b*).

The year 1604 is important in the history of lamaism in Huangchung. On the northwest of the so many times devastated Sa-t'ang valley, on the borders of one of the small affluents of the Sa-t'ang River, a Tibetan lama Diasai, belonging to the Saskya sect, started the building of the humble hermitage of Erh-ku-lung. The hermitage developed to the point that it became the first lamasery of Huangchung for many centuries and founded all over the country forty daughter monasteries. Its Living Buddhas, Chang Chia, T'u Kuan 175× 792 795

[72 cont.]
at the erection is undertaken only by a lama of higher rank.

*778
[792]

The urns: Altogether there are ten urns, two large urns up to 40 centimeters high and eight small urns. Concerning the purchase, the purification of the urns, etc., the same regulations apply as in the case of the earth-god urn (cf. the relevant section).

The contents of the urns: The large urns contain two layers of filling; in addition, a bundle of five prayer scrolls is stuck in each layer, in other words, ten scrolls, five in each of the two bundles, in each large urn.

The manufacture of these bundles is done in the following fashion: The lama takes a little stick of clean wood about ten centimeters long and as thick as a little finger. Around this he wraps a layer of leaves of paper printed with Tibetan texts. He [213] himself brings the wooden plates for the printing, since the texts vary according to the spirits represented by the scrolls. A very tight wrapping of silk thread in the five colors is put around this layer of paper, so that nothing can be seen of the texts. Then the lama takes five such scrolls and ties them together in such a way that the principal scroll is in the middle and the other four surround it symmetrically. Then a layer of silk or thin cloth, yellow or red in color, is put around this bundle, and finally the whole is once more wound tightly with silk thread in the five colors, like a thread-spool for spinning. -- Everything, the paper, the cloth, the threads, etc., are sprinkled each time with holy water and fumigated before use. -- Thus altogether four bundles are prepared.

[73] As extra features for the receptacle the following are used: mountain earth from sacred mountains (it must be taken from the peak); river water, pure spring water, which is sprinkled into the urn; wood from pure trees in the mountains, fir or cypress tops (foliage and bark from these trees are also permissible); grain, such as wheat, white beans, white rape, barley, and Tibetan barley (ch'ing-kuo); black and white sugar; Buddha gold, silver, little pieces of pearl, mother-of-pearl.